

Annotated bibliography – Land-based and cultural programs

Longclaws Lyle, Barkwell Lawrence, and Rosebush Paul. REPORT OF THE WAYWAYSEECAPPO FIRST NATION DOMESTIC VIOLENCE PROJECT.

The authors review the literature on Aboriginal family violence, and attempt to identify programs useful and appropriate for Aboriginal communities. A survey of one Manitoba Reserve led to the development of a treatment program based upon community standards, and thus culturally appropriate. Such a program is more likely to be successful in actually reducing family violence.

Goals of the project:

1. To provide group therapy intervention for Waywayseecappo residents who have been identified through the courts as domestic offenders.
2. To reduce or eliminate the number of violent behaviours directed at spouses by offenders.
3. To have participants recognize the anomie (sense of detachment) in their lives.
4. To assist participants to achieve harmony and balance in their lives by introducing them to traditional teachings and ceremonies.

Structure of Intervention Program

Presently there are groups of 8-10 persons being court ordered to participate in the Waywayseecappo spousal abuse treatment program. These men are mandated by Community and Youth Corrections and will be referred to the treatment program. The basic structure of the program follows:

Timing: Once a week

Duration: Two - three hours

Number of Sessions: Twelve

Number of Participants: Eight - ten

Session Content

Session 1: Pre-Test and The Sacred Circle

Session 2: The Four Medicines

Session 3: The Sweatlodge

Session 4: The Great Spirit

Session 5: Feasts, Celebrations, Women's Roles

Session 6: Tipi

Session 7: Names and Colours

Session 8: Drums and Music

Session 9: Pow Wow Dancing

Session 10: Participation in Traditional Ceremonies

Session 11: Participation in Traditional Ceremonies

Session 12: Closure and Post-Test

The structure of the spousal abuse project is predicated on the philosophy of the Waywayseecappo First Nation. Briefly, the philosophy of Waywayseecappo First Nation flows from the Ojibway worldview that regards life as an interconnection among all beings and forces existing in physical and spiritual space. Specifically, the following tenets constitute the fundamentals for social service delivery at Waywayseecappo First Nation:

- A respect for the spiritual social, economic, and political solutions to meet the needs and rights of Waywayseecappo First Nation.
- A respect for the extended family systems, clans, and many networks within Waywayseecappo First Nation.
- A respect for the holistic services that focus on healing Waywayseecappo families and enabling them to exercise their rights to establish self government.
- A respect for the need to consider all preventive, development, restorative and emergency service goals and objectives.
- A respect for the importance of providing services that are accessible to all.
- A respect for the need to integrate the community based conceptualization and delivery of programs and services.
- A respect for the need for culturally appropriate support programs and services. (p. 349-350)

Enahtig Healing Lodge and Learning Centre

4184 Vasey Road, R.R. #1
Victoria Harbour, Ontario L0K 2A0
(705) 534-3724 • Fax: (705) 534-4991
Email: admin@enahtig.ca
Website: www.enahtig.ca

Enahtig Healing Lodge offers a 12 day Trauma Recovery Program. This program utilizes regression therapy as its' central therapy. Regression therapy assists in dealing with trauma through allowing the participant to revisit a traumatic, generally childhood, event in a safe environment as an adult. This

allows the participant to see that event through childhood eyes with adult strength and to overcome the pain which that event has caused them throughout their lives.

The Trauma Recovery Program is a process which takes participants through a life cycle style progression in 12 days. It begins by building relationships, then moves on to dealing with historical or childhood trauma, after which they engage in self care and the equivalent of having a happy childhood through play therapy. The final component of this program is preparation for the return to home communities – what to expect from their peers and themselves and how to manage their own changes in behaviour in an environment that has not changed. Integral and central to this and all of our residential programs, is Traditional Ceremony. The Pipe, Sweatlodge and Smudging are used as the foundation for holistic healing.

To consult the intake forms: <http://www.enaahdig.ca/enaahdig.htm>

Caring for the Circle Within - Jackson Lake (Kwanlin Dün) Land-based Healing Camps 2010

Kwanlin Dün Justice and Health staff and community members developed two land-based healing camps took place at the Jackson Lake Healing Centre. These camps were part of a pilot project called *Caring for the Circle Within*.

The women's camp, took place over five weeks in July and August. A group of men spent three weeks in September at the centre.

Participants in both groups lived full-time at the centre. They slept in wall tents, ate in a common dining room, and showered in a new trailer at the centre. They were away from cell phones, radios, TVs, computers and other distractions. The camps integrated traditional and contemporary approaches to healing. Each morning started with a circle and a smudging ceremony. People shared how they were feeling. They talked about what they might be struggling with or dreaming of becoming. And they listened to each other.

At the camps, people participated in activities like sewing and beading, drum making, singing, knife making, harvesting traditional medicines, cooking gopher, stick gambling, hunting and fishing, and butchering and drying meat. Learning traditional skills and ways helped increase people's confidence and their feelings of self worth. Also, when people worked together making crafts or butchering a moose, they learned social skills. They laughed and helped each other out. Participants got a taste of some healthy activities they could do to avoid drinking and other hurtful habits. Additionally, they often had something physical they could take home to remind them of their new skills and their hopes for a different future.

During the women's camp, participants were interviewed weekly to gather information on the difference the program was making in their lives. Additionally, there are followup interviews being done in the months after the program to help evaluate the longer-term impact of the camps.

At both camps, participants said they wanted the opportunity to get together regularly, for continued support. In response, Kwanlin Dün First Nation started holding weekly women's and men's sessions for

people to come together. Participants are continuing to learn new skills, practice crafts and, most importantly, to talk with and support each other.

KDFN recently hired new facilitators to continue this follow-up with camp participants. They are continuing cultural and land-based activities and providing therapeutic support. Participants are also encouraged to call each other and on the camp counsellors if they need support.

Ilisaqsivik Society (<http://ilisaq.dragonartdesign.com/programs-and-services/land-based-programming>)

The Ilisaqsivik Society was incorporated in 1997 as a non-profit, community-based organization dedicated to fostering personal and community development and healing initiatives for individuals and families in Clyde River.

Summer Healing and Cultural Retreats - Ilisaqsivik holds several multi-day land-based healing and cultural retreats throughout the year to promote intergenerational healing from past traumas associated with settlement and rapid socio-cultural change. The retreats also offer the chance for families, elders, and children to form strong bonds on the land while sharing skills and knowledge. In addition to offering workshops and teaching land-based skills, retreats provide time for relaxation and laughter while enjoying the beautiful land and environment that surrounds Clyde River.

Men's Group and Father/Son Program – Inuit men of Nunavut have seen their community and family roles change significantly in the recent past. Ilisaqsivik runs several programs to support male youth, adults, and elders in their efforts to build meaningful lives and relationships in the context of change. Land based activities provide a safe and empowering environment for Inuit men to share experience and knowledge and build relationships. Our Men's Group organizes hunting and fishing trips on the land, and we also hold an annual Father/Son trip in the winter or early spring for youth and adult mentors.

Arnait (Women's) Retreat – The Arnait retreat was held in September, 2010, as part of an ongoing research project on the changing role of women in Clyde River and the neighboring community of Qikiqtarjuaq. Women of different ages from both communities participated in the retreat, which was held at Kiglapait, a camp located approximately 40 km up the fjord from Clyde River. The purpose of the retreat was to give women the opportunity to spend time together on the land away from their everyday work and caregiving responsibilities to reflect on the impact of social and environmental changes on their lives, and to find ways to support one another in navigating these changes.

From: Honouring Our Strengths: A Renewed Framework to Address Substance Use Issues Among First Nations People in Canada

1. Tribal Journeys—West Coast of British Columbia

(<http://tribaljournays.wordpress.com/>)

Tribal Journeys has become a movement embraced by international coastal First Nations communities. For two weeks each summer, canoe families (all ages) from up and down the coast make a drug- and alcohol-free journey to a host community. The journey has profound therapeutic value and promotes a healthy lifestyle, not just during the journey, but in the months leading up to it.

Spiritual, emotional, social, physical, cultural, and mental challenges are supported by Elders and knowledge keepers such as canoe builders, skippers, traditional food gatherers, cooks, and paddlers. Team meetings allow people to speak of their emotions during the trip. Skipper meetings recognize the skills of those who know the water and embrace the longing of others to learn. In each First Nations community, the visitors are fed as they rest overnight. The success of these tribal journeys is based on a strong cultural foundation that embraces both the past and a modern world. Family involvement allows for intergenerational healing, and relationship building that spans decades. Families and friends celebrate in sobriety, a practice that reflects strong ancestral processes.

2. The Circle of Life Program—Terrace, British Columbia

The Circle of Life Program runs out of the Kermode Friendship Centre in Terrace, B.C. It is open to First Nations women of child-bearing age with a focus on women who are currently using alcohol and/or drugs, who have a history of alcohol or drug misuse, who have given birth to a child with Fetal Alcohol Spectrum Disorder (FASD), who are themselves affected by FASD, or have a family member who is affected.

The program is designed to empower all First Nations women within their child-bearing years to make healthier lifestyle choices and decrease the number of alcohol and/or drug exposed births in the community. The approach is to have peer mentors who understand and support First Nations women in developing and maintaining healthy life choices, connecting them with their personal support systems as well as community services. By the end of the three-year mentoring program, women will have developed skills to maintain a healthy life plan for themselves and their families. Some skills may include budgeting, parenting, family planning, social skills, assertiveness and maintaining a recovery plan. Circle of Life is a replication of the successful Birth to Three Project developed in 1991 by the University of Washington School of Medicine, and adapted for use with Aboriginal women.

3. The Nelson House Medicine Lodge - <http://www.medicinelodge.ca/treatprograms.html>

The Nelson House Medicine Lodge therapeutic facility is a non-medical unit offering an eight-week, gender-specific, in-patient, Residential Treatment Program with six sessions per year – three for men and three for women.

The emphasis is on aboriginal cultural, spiritual and traditional practice, blended with contemporary techniques and treatments.

In-house workshops include:

- Healing & Wellness
- Anger Management
- Grieving & Loss
- Home Coming
- An Inner Child Workshop
- Personal Portraits

- Aboriginal Culture & Recovery
- Building Healthy Relationships & dealing with Family Violence

Cultural ceremonies include:

- Spring, summer and fall fasting camps
- Gathering medicines (sweetgrass, sage, cedar)
- Sweetgrass ceremonies
- Pipe ceremonies
- Winter camp
- Winter round dance
- Regular year round sweats
- Naming ceremonies

Other activities include:

- Educational lectures on various topics related to addictions and healthy living
- Small group sessions for men, women and counsellor-client meetings
- Arts & crafts
- A.A., A.C.O.A. meetings
- Community resources, such as the Family Community Wellness Centre Program
- Recreational activities

4. Sakwatamo Lodge—Melfort, Saskatchewan

Sakwatamo Lodge has an Elder aftercare network to support the continuum of care for clients that complete their program and are returning home to their communities. Clients upon returning home are connected to their community NNADAP worker for access to various aftercare programs. Clients are also connected to this network of Elders to provide them additional support in the areas of culture, tradition and the transition to a healthy lifestyle. Elders provide the client with culturally sensitive knowledge, wisdom and participate in a variety of ceremonies to strengthen the client’s resolve and decrease the likelihood of recidivism. These Elders have been trained in the various areas of addiction and have worked with Sakwatamo staff prior to becoming a part of the aftercare network.

5. Dilico Anishnabek Family Care (<http://www.dilico.com/mentalhealth/?cid=61>)

In response to growing needs and demands, Dilico has conducted extensive research into how best to refine its services to meet the needs of those with concurrent disorders and prescription drug addictions, and to be able to offer gender-specific treatment services. This research has led the centre to make provisions for concurrent disorders in the centre’s mission, screening, assessment, treatment planning, program content, discharge planning, staff competency and training in an effort to become a “concurrent disorder capable” program. Changes in service provision have included a strong case

management focus; medication being accepted as part of the provision of care; and clinical support and consultations routinely accessed. It also included efforts to strengthen pre-treatment support services and aftercare to enhance the continuum of care to better support clients with more complex needs.

6. Nimkee NupiGawagan Healing Centre (NNHC)—Ontario

<http://www.nimkee.ca/programs.asp>

NNHC partnered with the Canadian Centre on Substance Abuse (CCSA) and Carleton University to identify indicators of client length of stay. The research project confirmed the use of indicators to monitor client engagement in the four-month gender-based treatment program for youth aged 12 to 17, with the goal of improving treatment outcomes. This research highlighted the many factors that influence client engagement, retention and completion of treatment. Further research is needed into program length and length of client stay to standardize the indicators and their meaning for making informed clinical decisions. This is important given that the average rate of completion of treatment nationally for youth is at approximately 50 percent, while Nimkee NupiGawagan Healing Centre has been able to achieve a client completion rate of 100 percent annually over three years and 90 percent ongoing.

7. Accreditation at Wanaki Centre, Quebec

http://www.wanakicentre.com/WanakiDisplay.aspx?pagev_id=10

The Wanaki Centre is an 11-bed adult inpatient treatment centre located in Maniwaki, Quebec. This Centre offers a culturally based residential treatment experience to First Nations speaking either English or French. Wanaki Centre has been accredited since 1999, and the accreditation experience has been a very positive one. Accreditation has helped to ensure staff continuously focuses on and assesses the quality of care being provided to their clients. The most significant change attributable to accreditation has been in the management and observation of client medications.

This has included a pre-treatment contact component to services, during which an inventory of medications is made and the client is asked if they know what the medication is and why they are taking it. The medication inventory is updated when the client arrives at the centre, and all client medication becomes the responsibility of one member of the clinical team. Wanaki Centre has obtained the services of a pharmacist at no cost who meets with clients upon their arrival for treatment, reviews their medication and answers any questions. Reconciliation of client medication inventories is done continuously. Clients are also observed taking their medication and any reactions are noted and monitored.

As well, an incident report process has been introduced to track errors in medication administration, resulting in improved quality in client medications. These reports are reviewed every morning by the clinical team members.

St'át'imc Unity Ride Travelling Ceremony

<http://www.splatsin.ca/wp-content/uploads/2012-Unity-RideRun-Brochure.pdf>

The Unity Ride is a journey that requires self-discipline, motivation, and perseverance. The daily activities require horsemanship skills, self-care, circle, smudge ceremonies and working together collectively throughout the journey of the Unity Ride. They are all a part of our community as a whole.

The annual ride is also focused on the commemorations of the Declaration of the Lillooet Tribe, May 10, 1911 regarding our territory, title and rights. "We claim that we are the rightful owners of our tribal territory, and everything pertaining thereto. We have always lived in our country; at no time have we ever deserted it, or the invasion of other tribes at the cost of our blood."

Christopher J. Mushquash, M. Nancy Comeau , and Sherry H. Stewart. 2007. An Alcohol Abuse Early Intervention Approach with Mi'kmaq Adolescents

http://fncaringsociety.org/sites/default/files/online-journal/vol3num2/Mushquash_Comeau_Stewart_pp17.pdf

This paper describes the development of and pilot results for an alcohol abuse early intervention program targeting at-risk Mi'kmaq youth conducted in partnership with the communities in which these youth live and the schools which they attend. This intervention was based on a previously-established, successful psychoeducational and cognitive-behavioral approach for at-risk adolescent drinkers from the majority culture that focuses on different personality pathways to alcohol abuse in youth (Conrod, Stewart, Comeau, & MacLean, 2006). Through partnership and collaboration with two Mi'kmaq communities, the original intervention was adapted to be culturally appropriate for Mi'kmaq youth. The culturally-adapted intervention included traditional Mi'kmaq knowledge and teachings in order to make the program as meaningful and relevant as possible in the partner communities (Comeau et al., 2005). The pilot results were encouraging. Compared to pre-intervention, students who participated in the intervention drank less, engaged in less binge-drinking episodes (i.e., 5 drinks or more/occasion), had fewer alcohol related problems, and were more likely to abstain from alcohol use. Moreover, students who participated in the intervention also reduced their marijuana use at four-month post-intervention, even though the intervention was specifically designed to target alcohol misuse. No such significant changes were observed in a non-random control group of eligible students who did not participate in the intervention. Future research should determine if this intervention is effective for at-risk youth in other First Nations communities across Canada, and whether the promising, but preliminary results with marijuana mean that the benefits of the intervention might extend to adolescents' use of substances other than alcohol.

Nemi'simk, Seeing Oneself: Learning to Deal with Anxiety Sensitivity : Facilitator Manual (2004)

The “Nemi’simk, Seeing Oneself” program was produced in handbook form including a manual for the facilitators and a student self-healing booklet for the participants that is a subset of the material found in the facilitator manual. The facilitator manuals include the participant self-healing booklet plus instructions for the facilitators. The manuals and booklets make use of the scenarios informed by the results of our qualitative study. Several of the scenarios captured the complexities of First Nation teens’ social and personal relationships with alcohol as Mi’kmaq youth defined these relations. Some scenarios focus on maladaptive coping strategies in an attempt to document the interviewed teens’ diverse experiences with and contexts of alcohol use.

See more in: Comeau et al. 2005. Community Collaboration in Developing a Culturally Relevant Alcohol Abuse Early Intervention Program for First Nation Youth
(<http://alcoholresearchlab.psychology.dal.ca/documents/publications/2005/Comeau%20Stewart%20et%20al%202005.pdf>)

Tsow-tun Le Lum Society - Substance and Abuse Treatment Centre

PO Box 370, 699 Capilano Road,
Lantzville, BC
V0R 2H0
<http://www.tsowtunlelum.org/>

THUY NAMUT PROGAM

Grounded in native culture and tradition, this is a 40-day intensive residential program available to First Nations people. Holistic in nature, the program is for those who are ready to put substance abuse behind them. Through carefully developed therapy experiences that build on existing strengths and aspirations, each participant discovers their own unique pathway for continuing recovery from the effects of alcohol and drug abuse.

Included in the program structure are group and individual treatment experiences that promote:

- Healthy lifestyle choices
- Healing of old wounds
- Building healthy relationships
- An increased sense of self worth
- Increased ability to master life's upsets
- The development of a life plan
- Freedom from past suffering
- Cultural identity and appreciation
- Learning new skills for effective living

- Developing an alcohol and drug free personality

QUL-AUN PROGRAM

"Moving Beyond the Traumas of our past"

Survivors of Trauma Treatment Program

An initiative supported by the Aboriginal Healing Foundation

Introduction

This program is designed to address the special needs of people who have suffered, or who are experiencing trauma in their lives, including emotional, mental, physical and spiritual health issues that stem from:

- the effects of the residential school experience,
- past substance abuse,
- violence – domestic or physical,
- unresolved grief, and
- issues that are often passed from generation to generation unless the cycle is broken.

Phillips, Gregory. 2003. Addictions and Healing in Aboriginal Country

Ethnography of an Australian community in North Queensland that assessed nature and dynamics of addictions, historical trauma as well as local and Aboriginal strategies to address addictions and self-harm.

Robbins, J. A. , Dewar, J. (2011). Traditional Indigenous Approaches to Healing and the modern welfare of Traditional Knowledge, Spirituality and Lands: A critical reflection on practices and policies taken from the Canadian Indigenous Example. The International Indigenous Policy Journal, 2(4) . Online:

<http://ir.lib.uwo.ca/iipj/vol2/iss4/2>

In order for traditional knowledge to be maintained and to develop, it has to be practiced. Traditional healing provides a vehicle for this to occur. In Canada, the spiritual revitalization of Indigenous communities and individuals often involves the use numerous components of traditional healing. These elements are reflected most clearly at the grassroots level, however, current Indigenous programs delivered by Indigenous and governmental agencies have made some accommodating efforts as well. Perhaps most importantly, traditional knowledge and Indigenous spirituality hinges on the maintenance and renewal of relationships to the land.

Indigenous land bases and the environment as a whole remain vitally important to the practice of traditional healing. A focus on Indigenous healing, when discussing Indigenous knowledge systems and spirituality, is paramount today due to the large scale suppression of Indigenous cultural expressions during the process of colonization. With respect to policy, there appears to be a historical progression of perception or attitude towards Indigenous traditional healing in Canada from one of disfavour to one

favour. There are nevertheless continuing challenges for traditional healing. Mainstream perceptions and subsequent policy implementations sometimes still reflect attitudes that were formulated during the decline of traditional healing practice during colonization processes.

Gone, Joseph P. 2009. A Community-Based Treatment for Native American Historical Trauma: Prospects for Evidence-Based Practice. *Journal of Consulting and Clinical Psychology*, 77 (4): 751-762.

Nineteen staff and clients in a Native American healing lodge were interviewed regarding the therapeutic approach used to address the legacy of Native American historical trauma. On the basis of thematic content analysis of interviews, 4 components of healing discourse emerged. First, clients were understood by their counselors to carry pain, leading to adult dysfunction, including substance abuse. Second, counselors believed that such pain must be confessed in order to purge its deleterious influence. Third, the cathartic expression of such pain was said by counselors to inaugurate lifelong habits of introspection and self-improvement. Finally, this healing journey entailed reclamation of indigenous heritage, identity, and spirituality that program staff thought would neutralize the pathogenic effects of colonization.

Consideration of this healing discourse suggests that one important way for psychologists to bridge evidence-based and culturally sensitive treatment paradigms is to partner with indigenous programs in the exploration of locally determined therapeutic outcomes for existing culturally sensitive interventions that are maximally responsive to community needs and interests.

Coyhis Don and Simonelli Richard. 2008. The Native American Healing Experience. *Substance Use & Misuse*, 43:1927–1949

Recovery from addiction to alcohol and other drugs is taking place with the assistance of culture-specific methods in American Indian and Alaska Native communities in North America. These communities utilize many of the recovery approaches that make up today's best practices, but they also use their own cultural and ethnic strengths as an important part of their addictions recovery. The Wellbriety Movement among Native people is one such expression of culture-specific healing for North Americans having the heritage of indigenous peoples. The rallying call, "Our culture is prevention," expresses an approach unique in addictions recovery processes anywhere.

Brady, Maggie. 1995. Culture in treatment, culture as treatment. A critical appraisal of developments in addictions programs for Indigenous North Americans and Australians. *Social Science Medicine*, 41(11): 1487-1498.

This paper examines comparative material on the uses of culture as a form of healing and traces the rationale for the argument that cultural wholeness can serve as a preventive, or even curing agent in drug and alcohol abuse. This is a qualitative leap from the now universally accepted notion that treatment and rehabilitation for native people should be culturally appropriate. There are, however,

certain dilemmas confronting native treatment directors attempting these syncretic approaches, given aspects of cultural contexts which can serve to foster drug and alcohol use rather than discourage it. Additionally, North American Indians have at their disposal a rich heritage of communal healing techniques: some (such as the sweat lodge) have been adapted and incorporated into the treatment both of solvent abuse by adolescents, and alcohol abuse by adults. In Australia on the other hand, traditional healing techniques have been less amenable to adaptation. On neither continent are indigenous people attempting to adapt recent mainstream models of intervention to suit their needs (such as Brief Intervention) which is currently receiving international attention in addictions research and treatment.

Feenely, Melisah. 2009. Reclaiming the Spirit of Well Being: Promising healing practices for Aboriginal and Torres Strait Islander people. The Stolen Generations Alliance.

This paper was requested by the Stolen Generations Alliance who wanted to develop a comprehensive and well considered approach to healing practices for their people. The paper presents a summary of healing practice options suitable for Australian Indigenous people who have suffered the impact of government policies of forced child removal from family, clan and country. The paper also applies to all who have suffered due to the impact of colonisation more generally. The approach to healing presented in this paper widens beyond the physical or social dimension. It aims to encompass a wide circle of how to heal people who have been stripped of their identity, language, connection to country, culture, laws and pride. A broad view of healing demands well thought out creative responses. A healing Practice Model Logic is then presented which is followed by coverage of promising healing activities. There is a section on approach specific target groups and a discussion of a range of implementation issues that there is benefit in learning from. At the end of the paper there is a section on potential healing outcomes before the conclusion.

Figure 1 - Proposed Healing Model Logic *

